

# **The importance of the word**

by Wasīm Faṭḥullāh

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Wasīm Fat'hullāh

Some of us ask: what is the importance of the word in facing the waves of *Tughyān* (transgression) that are crashing against the rocks of Islām these days?

And some others might say: what importance does the word have while the wounds of the Ummah are pouring forth blood? And, what is the point of the word while the wounds of the Ummah are only building up, and the enemy is only intending to do so for a longer amount of time?

To begin with, we say:

The wounds and injuries of the *Ummah* – rather, its killed ones, and its martyrs, and its blood – are not things that are desired in and of themselves. Rather, they are a means of forcing one to consider the honor of the goal and aim for it. They are a translation of a number of faith-related truths that are produced at the fountainhead of the truth, and a narration of the most humble form of *'Ubūdiyyah* (servitude) to Allāh – the Glorious and Majestic – and manifestations of the fading of physical bodies in the midst of the honorable journey of the soul.

Verily, the veins of this *Ummah* that pump with the blood of sacrifice and martyrdom, and its torn limbs that are scattered across the globe, they are produced from a heart that beats with '*Lā Ilāha Illallāh*' and its wounds heal with '*Lā Ilāha Illallāh*'. Verily, it is an *Ummah* whose essence is the word '*Lā Ilāha Illallāh*' and from here we see the importance of the word.

The prolonged efforts of the enemy against the lands of Islām and their violation of the honor of Islām are a reality that none can deny except one who is heedless and ignorant, or a low-lying deceptive agent – and the former is not any less of a danger than the latter. And because of this, the word is necessary; the word that wakes the heedless and teaches the ignorant; the word that embarrasses the hypocrite and exposes the deceiving deceiver; the word that stirs up the *Ummah* so that it surprises the internal enemy with the same intensity as the external enemy; the word that identifies the conflict and raises the banner, and smashes against the corners of the Universe with '*Lā Ilāha Illallāh*'.

And can this stir-up occur except by this word? The Exalted says:

فَاصْدِعْ بِمَا تُؤْمِنُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

" *Therefore proclaim openly that which you are commanded, and turn away from the polytheists.*" [Al-Hijr : 94]

And I say:

The goal of declaring the importance of the word in this situation is not in any way to limit everything to it or to size up the conflict to simple utterances of some words; Rather, the goal of the word is to become an essence and an identity and a starting point for everything else such as active sacrifices in the context of the wars of 'Aqīdah (belief) that we are living today. Verily, the goal of announcing the word is for it to be the distinguishing factor between the army of the truth and the army of falsehood; between the prisoners of the truth and the prisoners of falsehood; between those who are killed for the truth and those who are killed for falsehood.

The word is the essence of Islām; rather it is the essence of faith. Reflect with me how Abu Tālib acknowledged the virtue of the religion of Muhammad ﷺ, but he did not pronounce the word of *Tawhīd*. So, the Prophet ﷺ said, while Abu Tālib was on his deathbed: "*O uncle! Say 'Lā Ilāha Illallāh', a word that I can bear witness for you by in front of Allāh!*" [Sahīh al-Bukhārī], but he did not say it, and died as a disbeliever. Do you not see what the differentiating factor is between death upon the truth and death upon falsehood? It is the word!

And the word is what protects the blood and wealth. Reflect with me the *Hadīth* of the Prophet ﷺ: "*I was commanded to fight the people until they bear witness that there is none worthy of being worshipped except Allāh and that Muhammad is the Messenger of Allāh, and establish the prayer and give the charity. So if they do his, their blood and wealth will be protected except regarding its rights and their accounting is with Allāh.*" [Sahīh al-Bukhārī] So, with the word of *Tawhīd* comes the protection of blood and wealth, and by fighting and the taking of war booty and slaves comes the lawfulness of blood and wealth and possessions that Islām or *Jizyah* do not allow the taking of.

And if you read the saying of Allāh – the Exalted:

**فَبَيْنَوْا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبَرَّعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا**

"*And say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life.*" [An-Nisā': 94]

you would know that the differentiating factor in all of this is the saying of '*Lā Ilāha Illallāh*', and you would know that the differentiating factor in all of this is the word.

The word is the inheritance of the Prophets, as the Prophets did not leave behind a single *dīnār* or *dirham* to be inherited, but rather they left behind the great trust which was too heavy for the Heavens and the Earth and the mountains. Reflect with me the saying of Allāh – the Exalted – regarding the Father of the Prophets, Ibrāhīm صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

وَجَعَلَهَا وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِيْنِ  
كَلِمَةٌ بَاقِيَةٌ فِي عَقِيْهِ لَعَلَّهُمْ يَرْجِعُونَ

"And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship- Except Him Who did create me, and verily, He will guide me." And he made it a Word lasting among his offspring, that they may return." [Az-Zukhruf: 26-28]

So this the Prophetic inheritance, and this is the inheritance of the Father of the Prophets, and it is a word.

And the word is the essence of the pure life, and does life become purified in this World except in the shade of 'Lā Ilāha Illallāh? And the Exalted One said, regarding this word:

أَلَمْ تَرَى كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً أَصْلُهَا تَابِتُ وَفَرَّعُهَا فِي  
نُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ السَّمَاءَ

"See you not how Allah sets forth a parable? – A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember." [Ibrāhīm: 24-25]

and the effect of this good word extends all the way to the period after death and the Afterlife, where the firmness that is given from Allāh to His believing slaves is by it (the word).

Reflect with me His saying – Glorified and Exalted:

يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ التَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ  
وَيَفْعُلُ اللَّهُ مَا يَشَاءُ

"Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause to go astray those who are wrong-doers, and Allah does what He wills." [Ibrāhīm: 27]

and you will see the difference between this firm believer who is assisted in both Worlds, and other than him as Allāh – the Exalted – has described:

وَمَثَلُ كَلِمَةٍ خَيِّيَّةٍ كَشَجَرَةٍ خَيِّيَّةٍ اجْتَثَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

“And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.” [Ibrāhīm; 26]

Is the difference between them not this word?

And the word is the jealous (*ghayūr*) slave’s way of expressing his anger when the limits of his Lord are crossed, so his tongue becomes severe speaking against the one who had the nerve to cross the limits set by Allāh. The word is the differentiating factor between this protectively jealous worshipper and that silent devil who performs the rituals of worship, but he does not express any anger or disapproval against the people of sin – even by saying a word – as long as he is living comfortably and retains his high status and wealth and worldly life.

The word is the differentiating factor between this mute and the one who answers the command of the Prophet ﷺ: “*Whoever of you sees an evil, he should change it by his hand. If he is unable to do so, then by his tongue. If he is unable to do so, then by his heart, and this is the weakest of faith.*” Yes, it is the word.

And the word is the methodology of the Muslim in his life and the plan which he goes by on his journey. The Prophet ﷺ said: “*Say: my Lord is Allāh, then remain firm (upon that).*” [At-Tirmidhi]

And then...

Verily, the word is that which differentiates the people between believer and disbeliever, and between righteous and wicked, and between miserable and joyous, and between being accepted and rejected, and between upright and disastrous, and between being a loser and a winner; and in the end it boils down to the people being divided into two groups: a group in the Gardens, and a group in the Blazing Fire.

And because of the word, families were separated and the servants of Allāh were torn apart, and because of it the widows cried and the children became orphaned. And because of the word, the swords of *Jihād* were unleashed, so the sword of *Jihād* was legislated forever so that it is ongoing until the Day of Resurrection. And for the sake of the word, there are spears and weapons, for the sake of subduing innovation and raising the Sunnah. And for the sake of the word, blood is spilt, and for the sake of it the Angels descended from the Heavens.

For the sake of the word, the battles of *Badr* and *Uhud* took place, and because of it the battles of *al-Qādisiyyah* and *Yarmūk* took place, and because of it 'Ayn *Jālūt* and *Hittīn* took place.

And because of the word, the battalions of *Istish'hādiyyīn* (suicide fighters) will remain... and because of it, the word of disbelief will fall underneath the feet of the *Mujāhidīn*, as Allāh has made the word of those who disbelieve the lowest, and the Word of Allāh the highest until the Day of Judgement, and this is the significance of the word.